# ENLARGEMEN

UPON

# THE PRAYERS OF THE CHURCH.

*The eighth Edition.*

VVhereunto is added certaine Queres an
Cases touching the Theory and Practice of Prayer
also Inducements and Incouragements to Per-
severance in that Dutie.

By Master HARRIS.

PSAL. 34. 17.

*The Righteous cry, and the Lord heareth and deliuereth them*
*out of all their troubles.*

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## To the Reader.

THis Sermon (thus made vp with mine own and others notes) I now ſubmit to Authoritie and Cenſure: for ſubſtance, I yeeld here is no more than what was deliuered; whether no leſſe, I haue not now to ſay, for circumſtance (I yeeld to the allegation) I acknowledge it ſeaſonable. The times ſhall euer be cleared by prayer whenſoeuer they looke ſadly vpon vs. Our Brethren abroad cry ſtill in the Churches words; *The harueſt is paſt, and the Summer is ended, and wee are not holpen*; Iere. 8. and wee (me thinkes) ſhould adde with *Ieremie*, verſ. 21. *I am ſore vexed for the hurt of the daughter of my people, I am heauie, aſtoniſhment hath taken me; Is there no Balme at Gilead, &c.* At home howſoeuer the Lord hath been gra-

cious to vs in the ſcarcitie, yet we may in moſt places, take vp the Prophets words in another
. 2. 20. ſenſe, *Is the ſeede yet in the Barne? as yet the trees haue not beene deliuered of their burthen.* Looke
. 65. 9. into the 65. *Pſalme*, and thou ſhalt finde, that
. 11. it is the LORD that findes both ground and ſeede, that giues both growth and ripening to the Corne; and therefore wee ſhould waite vpon him with our preſents of praiſe & prayer. This were enough to make vs pray, but this is the leaſt of many motiues, for, *Reader* thou ſeeſt the times, the World is now all eare
*uenol. l. 3. ad finem.* and tongue, the moſt given with the *Athenians* to little elſe than to heare and tell newes, (vncertaine newes, the Authour of all lies, as his Majeſtie hath told vs) the reſt are willing alſo to heare, and to heare Gods Truth, not fables, and therein they doe but as Saint *James* would haue them, ſo as they would adde doing to hearing, as hee commands. But alas, whilſt wee onely profeſſe and diſcourſe of Religion, wee driue the practice of Religion out of the world, as one too juſtly complaines. It is la-
*W. Ral. ſface.* mentable to conſider the little vſe that is made of Gods Ordinances in moſt places; Preachers too often (I tremble to ſpeake it) be vſed like

poſt-horſes, ſpurd on till they be ſpent, and then a freſh is called for, in the meane, the world ſits ſtill and thinkes to be ſaved for hearing. *Reader*, mourne for this, weepe for this, for this boads a Iudgement, the Lord will reckon for the bloud of his Prophets ſpent as well as ſhed. To theſe reaſons it will not be hard for thee to adde more, looke within thee, and round about thee, and ſo ſtirre vp thy ſelfe to this exerciſe of Prayer, an exerciſe (I can aſſure thee) of vnſpeakeable ſtrength and comfort, an exerciſe without which thou canſt not liue, and by which thou maiſt liue in the mouth of death. Beleeue it, were thou in an eſtate more deſperate than death, in a place worſe than hell; yet if there thou couldeſt pray truely, thou ſhouldeſt finde comfort and ſtrength beyond hope, and yet God is better to vs than our prayer. Firſt, for that which is publique, follow him who was no time-ſerver, make no ſmall account of publique prayers. Secondly, for private, pauſe before thou ſpeake, remember who ſpake it; if a man would not deliver an Oration to a Prince *ex tempore* and ſuddenly, it will not become vs to open our mouthes raſhly before our Maker;

ſecondly, keepe touch with God; firſt, for extraordinary and incidentall occaſions, be ſure to keepe thy ſelfe in ſuch a ſtate and condition of ſoule, as that ever thou canſt recollect thy ſelfe, and call in all the powers of thy ſoule for this buſineſſe vpon a ſhort warning; ſecondly, for ordinary times, ſo neere as may be, fayle not of thine houre. When the Clocke ſtrikes, the Scholler runnes to his booke; thou muſt to GOD, leaving all, there tender thy ſelfe (though not alwayes alike fit) and ſo be in the way and place of preferment; if words will not come, ſigh, *God heares the ſighing of his priſoners*; if thou canſt not ſigh, breathe, God hath an eare for that, *Lam.* 3. 56. However, there be, there ſtand, and the childe that ſtands before his father, and appeares in his place at Supper-time with his trencher in his hand, ſpeakes with his countenance, and ſpeeds accordingly; He was wiſe who ſayd, Gr. They pray not altogether of faſhion, who ſee their infirmitie in praying, and are grieved for it; the worſt prayers that wee make (to our owne ſenſe I meane) ſpeed ever beſt, and then wee pray moſt happily, when wee ariſe moſt humbled.

Thirdly,

Thirdly, when thou haſt prayed, doe not as children, who never looke after their arrow; but as *Daniel, cap.* 9. take notice of thine enlargements in prayer, and of thy ſucceſſe after, write downe time and place, as the Prophet doth, and ſo helpe thy ſelfe in future times by former experiments. I ſee this Porch growes wide, and therefore I will conclude. If thou be acquainted with prayer, thou knoweſt there is more in it than can be expreſſed; if thou be not acquainted, grow acquainted, and thou ſhalt finde me true. If thou wanteſt further motiues & directions, I commend (in this haſte) to thee, who art but a poore Engliſh private man; Firſt, for the promiſes (whereof the heart muſt chew before prayer) the *Treatiſe of faith*. Secondly, for motiues, the *Epiſtle to the key of Heaven*. Thirdly, for caſes of Conſcience, and directions after prayer, 2. *Treatiſes* on *Ephe.* 6. viz. *The ſpirituall Armour*, and now after directions and exhortations, what remaines but practice? inſtead of others pratling and enterdealing in State-buſineſſe, doe thou pray, pray for thy Soveraigne, for his ſeede, for the Churches, for thy ſelfe, for thy charge, and vſe no more words againſt

mens

mens ſinnes, than thou wilt make prayers for their ſoules in ſecret, if thou wilt haue comfort in thy words. Thus much of this: Now *Reader* to thee; if theſe plaine notes paſſe the Preſſe, know that I neither did intend their publiſhing before I Preached them, nor can intend their refining ſince; If the world may be bettered by them, or by any thing I can doe, I haue enough, onely I deſire mercy and equitie from my friends: thoſe notes of mine which they haue, I will my ſelfe (after my publike Miniſterie) now ſhortly reviſe; let no man doe ſo ill an office as to thruſt out other mens notes without their privitie, eſpecially his, who can doe nothing worthy this Age.

RO. HARRIS.

# PETERS ENLARGEMENT.

ACTS 12. 6. 7.

*And when Herod would haue brought him forth, the ſame night Peter was ſleeping betweene two Souldiers, bound with two chaines; and the Keepers before the doore, kept the priſon.*

*And behold, the Angell of the Lord came vpon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him vp, ſaying; Ariſe, vp quickly: And his chaines fell off from his hands, &c.*

HERE is a Story of *Peters* 1. Impriſonment. 2. Enlargement: with the cauſe of the one, and meanes of the other. *Herod* having vexed ſome, ſlaine a ſecond, now commits the third; and all this to gratifie the *Iewes*. *Peter* thus committed, is bailed by the Church, or rather remooved and freed by petition: they pray heartily for him in the fift Verſe, and they ſpeed as happily, whileſt they are praying, God giues in the priſoner amongſt them. The man-

ner of his delivery is here reported, and that was very ſtrange, beyond *Herods* purpoſe, the priſoners expectation, the Keepers meaning, all mens hopes: *Herod* held his purpoſe he had begun, and the next morning he meant an end of him. *Peter* had made his concluſion; to morrow (thinkes he) (for meſſages paſt betweene him and the Church, which ſpent this night in prayer for him, and therefore knew the danger) I muſt be put to it, therefore I will ſtrengthen my ſelfe to night: The Keepers ſtood vpon their guard, and reſolved that no *Peter* ſhould paſſe them: yet is *Peter* delivered; and how I pray you? God remooues all impediments, for nothing was in readineſſe.

Firſt, for man, entrance was there none, therefore God ſends an Angell, and there was no ſtop againſt him.

Next, in the darke it was hard to finde which was which; God directs an Angell to him, and he comes vpon him, and miſſes not the man, though bound to the ſame chaine with two others, as in ſtrict impriſonments they vſed to doe.

Thirdly, they were in the darke, and that was ill for noyſe; The Angell brings his darke Lanthorne with him, and *ſhines* to *Peter* and none elſe.

Fourthly, the priſoner can doe little for himſelfe: he is *aſleepe*, the Angell *wakes* him; he is *laid*, the Angell *raiſes* him: he is *amazed*, the Angell *directs* him; he is bound, the Angell *vnties* him; he knowes not *where he is*, the Angell *guides* him; he is to paſſe thorow ſundry *difficulties*, the Angell *conducts* him thorow them all, and ſo diſmiſſes him.

We

We will vſe no more words about a plaine Story, but acquaint you with our meditations: they containe the ſucceſſe of the Churches prayers; *they prayed for Peter*; the Angell thereupon is ſent to *Peter*: where ſee, 1. *How the Angell findes him*: 2. *How the Angell delivers him.*

For the firſt, he finds him *ſleeping*, in the midſt of feares and foes: From whence was this ſleepe? was it worldly ſorrow that cauſed it, or was it carnall ſecuritie?

*Anſ.* In doubtfull things, charitie ſuppoſes the beſt, ſo ſhould wee: worldly ſorrow cauſes ſleepe, but how? when it is not extreame, and that ſleepe is joyned with ſtarting, and prevents all cals of man or Cocke; carnall ſecuritie will cauſe ſleepe: but why ſhould wee charge *Peter* with that at this time? his ſleepe came from a better cauſe, he was at peace with God, he had the Churches prayers for him, the cauſe for him, his conſcience for him, God and his Angels for him; he could dye but once, and for one death he was prepared: hence his boldneſſe before, Chapters 4. and 5. hence his confidence here, he reſolved with *David*, *I will lay me downe and ſleepe*, and withall, God gaue reſt to his beloved, as it is in the *Pſalmes*, reſt more than ordinary to his minde, to his body: hence the Angell can hardly awake him, and being awaked, he is not terrified as a guiltie perſon would haue beene in this caſe: Doe then but conſider, 1. The man. 2. His behaviour in like caſes. 3. The time and circumſtances. 4. The exerciſes of the Church for him. 5. The meſſenger, and meſſage ſent to him. 6. The manner of his behaviour when he is awaked, and you will ſee

that his ſleepe grew not from diſtemper, but from ſtrength of faith and comfort.

Now to the poynts.

Doct. 1. Where firſt, from the order, ſee the power of joynt prayers; they beare downe all before them, and pre-

ſay 55. vaile in heaven and earth; as the Word that comes from heaven, proſpers in the thing whereunto it is ſent: ſo the word that goes to heaven, the prayers of the Church, ſtrike vp to God, there they lye at his gates, and never will away without their arrand; and when they are anſwered, then they come downe with authoritie, and raigne over all impediments below; Witneſſe this Story: *Peter* is committed, the perſecutors are reſolute, the foes many, the friends few, meanes none but God, to God the Church goes; the enemies plot, the Church prayes; they ſhut the priſon doores, the Church opens heavens doores; ſo there's old tugging for the priſoner, but the Church winnes him. God (to let them ſee what prayers be) ſends him to them while they are praying; there, ſaith GOD, (if you will take no deniall) there he is; thereby pointing vs to the meanes of his deliverance: wee neede

Iames 5. not many words for proofe of this: *Iames* ſaith, *The prayer of one righteous man prevailes much*: if of one, what of twentie? what of an hundred? and he inſtances in *Elijah*, *Hee alone could open and ſhut heaven*; then well may many open and ſhut priſons on earth: nay, adde further, the joynt prayers of vnbeleevers and hypocrites haue done much for the obtaining of ſuch bleſſings as they were capable of: when heatheniſh

Ionah 3. *Ninivie* faſted and prayed, God heard; when falſe *Re-*

2. Chro. 12. *hoboam* humbled himſelfe and his people, God was intreated;

intreated; when wicked *Iehoahaz* beſought the Lord, God harkened to him, 2 *King.* 13. 4. how much more ſhall the faithfull prayers of the Church prevaile? prevaile (I ſay) both for the preventing and remooving evils, and obtaining and keeping of good things: What ſhall we inſtance the life of *Aſa*, *Iehoſaphat*, *Hezekiah*? when was it otherwiſe? when did the Church of God ever joyne in a common petition to God, but they ſped? no inſtance to the contrary.

No marvell, this exerciſe is well grounded and warranted, it hath the warrant of a precept: 1. *Pray for one another: call vpon mee, &c.* *Reaſ.* Iames 5.

2. The warrant of a promiſe, *I will deliver thee.* Pſal. 50.

3. The warrant of experience, never any yet vſed it, but they prevailed.

Prayers are preſents very welcome to God, he prefers them to all ſacrifices, being immediate worſhips of his Majeſtie; Let me heare thy voyce, it is pleaſant: No father loues the voice of his children, like as God loues the voice of his Church; *'Tis his muſicke and perfume, Rev.* 5. 8. and what we loue wee will advance and further. *Reaſ.* Cant. 2.

3. The parties are very deare who tender them; God loues his Church aboue all creatures, he gaue his Sonne for her, and therefore her ſuites ſhall haue acceptance: *Let me ſee thy face, it's comely. Eſther* never pleaſed *Ahaſuerosh* ſo well, as the Church pleaſeth Chriſt. *Reaſ.* Cant. 2.

4. The parties from and through whom they are preſented, pleaſe: they are indited and abbetted by the holy Ghoſt, *Rom.* 8. tendred by Chriſt Ieſus, and ſhall theſe be denyed? Adde to this, *Reaſ.* Rom. 8.

5. The partie to whom they are directed, to God; who is all truth, mercy, grace, wisedome, power, God delights in exercising these, as mercy, so truth, wisedome, goodnes pleases him, God is magnified in all these whilst he answers prayers; prayer sets vp God therefore God will set vp prayer; in few, prayers set God on worke, and all in and about God, his wisedome, his power, his Angels, and what then can hinder?

*Vse* 1. Looke backward, and call to minde your sinne this day, see, many a *Peter* hath beene in prison, and prayers were not made by the Church; many a member sicke, and prayers were not made by the Elders; yea, many a Church distressed, *Bohemia* afflicted, the *Palatinate* and *Valtoline* distressed, the Christian world engaged, yet we did not pray; the enemy could curse, but wee did not pray; and therefore how justly might God distresse and leaue vs destitute of his helpe, and the Churches prayers? Downe on thy knees before thou goest further and say, O Lord, doe not excommunicate me out of the hearts of thine for my coldnesse and carelesnesse, where was thy feare, that I refrained prayer before thee, *Iob* 15. 4? where was my charitie, that I would not doe so much for a brother as I owe to an enemy, to wit, pray for him? how shall I expect ayde from others prayers, who haue withdrawne mercy from others? O Lord forgiue this vnseasonable silence of mine. This first done, in the next place looke forward, and preserue and improue this your interest in God, let no *Peter*, no Preacher, no Christian, no neighbour lye in the chaines by you, (whether in the chaines of sicknesse, or povertie, or debt,

debt, or paine, or ſinne, or temptation) but doe you repriue him: you haue a key that will open any locke, a medicine that will heale any wound, a weapon that will prevaile in any place; draw this weapon, vſe this medicine: if men be ſicke, pray them whole; if poore, pray them rich; if ſad, pray them merry.

But is this ſo eaſily done? yes verily by the whole Church; as it is for the outward eſtate when one is very poore, it is hard for two or three to ſet him vp againe; but nothing for a thouſand; and when one is in a pit, it is much for one, but not for many to pull him out: ſo here, it is partly long of vs that men lye ſo long vnder their burthens: would wee joyntly commend them to God, our prayers would take, mens chaines would off. *Ob.* True, ſpirituall chaines? *Anſ.* If but ſo, were it not worth the while? What, may we eaſe our brethren of temptations, of paſſions, of luſts, and will we not? But for outward croſſes, ſaith not Saint *Iames*, The prayers of the Church heale the ſicke? Saith not the Story, the prayers of the Church procured *Peters* libertie? But ſay they be not alwayes delivered: yet it is good to get the croſſes mitigated, ſanctified, ſweetned, and ſomething will be done if we pray; Doe this then, or nothing. Perhaps you will excuſe other negligences: you would viſit your ſicke neighbour, but you queſtion his diſeaſe; your welcome; you would relieue your poore neighbours, but you haue it not; why there is no Chriſtian man but he hath an intereſt in God, a ſpirit of prayer; lift vp a prayer for thy brethren, if thou canſt doe nothing elſe, and this will doe thee and him good: prayer in this caſe for others, is a cleerer evidence of grace, than prayer for our ſelues.

*Obiect.* 1. *Anſ.*

Iames 5. 1

2. *Anſ.*

3. *Anſ.*

Here

Pe 2. Here is comfort and encouragement:

1. Comfort for our ſelues, if members of the Church, if we bleed with her, if we pray for her, if we ſay, *If I forget thee, O Ieruſalem, then let my right hand forget her cunning*: the comfort is great; wee haue that which St. *Paul* thirſted for, the prayers of the Church; And this is a priviledge worth ten worlds, and a comfort beyond all apprehenſion, when a man lookes round about him and can ſay, there is a Towne, I haue ſome prayers there, there is another, I haue ſtocke going there, nay, in every Shire, every Nation, ſome that be enlarged when I am barren, ſome quickned when I am dull, and I am an adventurer in the Churches ſhip, I haue a ſtocke in her treaſure, and an intereſt in her prayers; this keepes the head aboue water, and preſerues from ſinking.

2. Encouragement, to pray for the Church: would Gods people enter into a holy league, and tye themſelues in their ſeverall cloſets, to ſpend ſo much time weekly, or daily in prayer, for ſome particular perſon, or place, Church or Nation: I wonder how they ſhould miſſe; Tell me where ever the Churches joynt prayers did ever miſ-carry, or proue abortiue; in what place, in what caſe, for what people? Prayers haue beene made for men out of the Church, and haue ſped, witneſſe *Ninivie*; for men in the Church (good men, bad men) and haue ſped; prayers haue beene made by Land, and haue prevailed; on the Seas by *Ionah*, and haue ſped, they haue prevailed aboue ground, vnder the ground, in dens, and dungeons, and caues; prayers haue beene made for ſicke men, and haue holpe them; for dying men, for poore men, for captiues, for priſoners,

prisoners, and haue holpen; for men against persecution, against temptation, against sorrow, against beasts, against men; against devils: prayers haue beene omnipotent heretofore, why not now?

*Ob.* Why now, if we were as others, Gods hand (we know) is not shortened, his eare not heavie; but our sinnes, our crying ripe sinnes, hinder good things from vs. *Ob.*

*Ans.* Why therefore set against those sinnes by prayer, cast out your owne, cry downe other mens, out-cry them. *Ans.*

*Ob.* Oh but they cry loud. *Obiect.*

*Ans.* Yet prayer hath the stronger voice, the bloud of Christ speaks better things than bloudy sinnes, &c. Let *Sodom* yeeld ten holy men, and shee shall be spared; let one *Elijah* stand vp for stiffenecked *Israell*, and one *Amos* plead for rebellious *Iudah*, and God will shew mercy. *Ans.* Gen. 18. Iames 5. Amos 7.

*Ob.* True indeed, if we were such as they, but our prayers are weake and faint? *Obiect.*

*Ans.* 1. They were men subject to like passions, 2. The prayer of the righteous is prevailing. 3. These here mentioned were new converts, yet prevailed with God for *Peter*. *Ans.* Iames 5.16.

*Ob.* Oh but here the whole Church joyned: if all *Israell* might meet from *Dan* to *Beersheba*, there might be some hope? *Obiect.*

*Ans.* Wee may, and doe more than these might; 1. Wee may meet in publike assemblies every Lords day: 2. These were but few that lived in the darke, and met in the night, and in *Hesters* time in their severall families, and the whole State was then against the *Ans.*

truth, and againſt the Scriptures, and all Religion was diſgraced, yet then they prevailed, much more wee now, &c.

*Obiect.* *Ob.* But now it is too late, many Churches abroad be quite ſcattered, many men at home haue their backes and hearts quite broken, with wants, temptations, diſcouragements?

*Anſ.* *Anſ.* Whileſt God cals in his word, it is not too late, God is vſed to ſee men ſinking before he ſets in; their extremitie is his opportunitie: when *Peter* is within one night of the ſword, then is his time.

*Obiect.* *Ob.* But I haue waited, and ſee no ſucceſſe.

*Anſ.* *Anſ.* So did the Church, they pray for *Peter* this weeke, the next, and the next, the doores be ſtill ſhut, the chaines be ſtill on; well, now they haue but one night more to wait, they wait that; but ere morning all is wonne. If then we haue but one day, one night, one houre to ſpend; hope, pray, wait, that day, that night, that houre, God will be ſeene in the Mount; deliverance ſhall come, if prayer goe on the errand; it ever was ſo, ever ſhall be ſo, diſpute not, but beleeue: there is who prayes, and ſpeakes not, and there is too that ſpeakes, who prayes not; if thou wilt pray, thou muſt open thy needs to God, as thy Father, through Chriſt, God-man, as thy Mediatour, from God the holy Ghoſt, as the inditer of thy prayers: if thou wilt pray, thy heart muſt be 1. emptied of purpoſes of ſin: 2. broken: 3. purged from guile by faith, which faith muſt then worke: before thou beginneſt, ſay with *David, I will call, and God will anſwer me*; and when thou haſt done, conclude, I haue ſpoken, and ſhall in due time and manner be anſwered; thus doe, and be ſure that

*Gen. 22.*

*Iſai. 66. 18.*

*Pſal. 86. 7.*

*and the 56. 9.*

that thou neither beginne nor end a lawfull petition (of ſuch onely we ſpeake) before thou art aware, let faith enter thy ſute, and end, and ſubſcribe it, and thou prevaileſt.

Now to particulars.

*How finds the Angell Peter?* Sure he cannot ſleepe this night, being vpon his life to morrow, and in all likelihood knowing of it by the Church; howſoever, not ſure of life one day to an end, but like enough to be ſent for at an houres warning; as *Iohn Baptiſts* head was. Notwithſtanding all this, *Peter* ſleepes as ſoundly as ever in his life, and wakes without terror; whence was this? from corruption? no; from naturall courage? no; when *Peter* was younger, and therefore naturally bolder, he was a diſtard: whence then? conſider the reaſons before, and it will be found, that it was from ſpeciall comfort and confidence in God; which comfort moſt attends priſons and perſecutions: here ſee the ſtrength of ſpirituall peace and comfort.

The Lord hath comforts for his children, that will quiet and ſupport them in any feares and ſtraits: his conſolations will make a man ſleepe without a bed; liue almoſt without a ſoule: They will make one bold in danger, quiet in trouble, liue in the jawes of death: *The joy of the Lord is ſtrong*, ſaith *Nehemiah*, ſtrong indeed, that will carry a man over all: *Peter* had a ſtrong heart, that can thus ſleepe, thus wake, that can looke vpon Chaines, vpon Priſons, vpon Tyrants, vpon Torments, vpon Angels; (good and bad) and never breake his ſleepe for the matter. *Pauls* joyes were ſtrong, that made him *ſing in the ſtockes*, at that time of the night, after ſuch a dayes worke. *Davids* faith ſtrong, that

*Doct.*

Nehem. 8.

Act. 16.

l. 3. made him say, *I will lye downe and sleepe, I will not feare though ten thousand rise vp against me*: those were strong
l. 94. 19. & strange joyes that supported *David* in all his feares, and made him say; *In the multitude of my thoughts, thy comforts glad my soule*; When I am most carefully thoughtsome, yet then thy strong, thy double comforts do make glad my wounded and distracted soule; those strong that triumphed over rackings, mockings, scourgings, &c. as in the eleventh to the *Hebrewes*.

Whence se comes. *Quest.* But whence comes their strength?

*Ans.* 1. Because they be Gods joyes, the joyes of the Spirit, derived immediatly from the fountaine; and things be purest and strongest there.

2. Because spirituall; for as spirits are more actiue and powerfull than bodies, so spirituall things than bodily and naturall.

3. These joyes are most certaine and lasting, they (for the present) over-top, and (for the future) overcome and surviue all other both crosses and comforts.

4. They are independant and in a sort all-sufficient, borrowing no helpe from creatures: Nature and Art worke with instruments, and by meanes; they cannot support without meat, strengthen without sleepe, giue sleepe without warmth, nor warmth without a bed, &c. But God can, beyond meanes, without meanes, worke comfort, make one see in the darke, liue in death.

Q. What. *Quest.* But what be these comforts of God:

*Ans.* *Ans.* 1. Precious promises, applyed by God in due season, and brought home to the heart, which reviue the spirits more than any balme; and these promises come thicke vpon *Peter* now. He thinketh, hath not God

God ſaid, that *the ſighing of priſoners comes to him?* that *he bottles vp all our teares?* that *we ſhould caſt our care vpon him, and he will care for vs?* that *in ſix and ſeven troubles, they ſhall not come neere mee?* that *in fire and water he will be with me?* and did not I heare my Saviour ſay, *Bleſſed are they that are perſecuted for righteouſneſſe ſake?* reade not I how *David* ſaid, *I will lye downe and ſleepe?* and therefore I will doe ſo too. What th comforts the Wor reade Pſ.

2. Strengthening graces, God powres the ſpirit of faith, patience, power, courage, into his, in due time; and they raiſe the heart, as wine the fainting ſpirits; every ſaving grace is healing, is ſtrengthening, and (as the Apoſtle) eſtabliſhing.

3. Hourely experience of Gods care and providence; as a childe never ſees the loue of his mother ſo much as when he is ſicke; ſo Gods children never finde God to be ſo much God as in their miſeries, and that makes them plucke vp their feete with *Iacob*, and ſay with *Paul*, *I know whom I haue truſted*; and with the Church, *Thou wilt guide vs to death*; and after (as *David* addes) *receiue to glory*.

4. Speciall peace of conſcience and joy of the holy Ghoſt, by new expreſſions of Gods favour, and raviſhments of heaven: then God opens heaven, and they ſee their life and crowne, and ſo are carried over all.

*Queſt.* When doth God thus comfort his? 3. Q. Wh

*Anſ.* When they moſt need it, as then the mother brings out her preſerues, when the childe is ſicke: firſt, when they be moſt humbled and empty of themſelues; therefore after greateſt humiliations come greateſt conſolations, as *David*, *Abraham*, and others ever found.

2. But ſpecially in the day of tryall and perſecution, the more the Devill beſtirres him, the more God beſtirres him: thus the ſweeteſt nights that ever *Iacob* ſpent were in the field, and ſo *Peter*; and when had *David* thoſe large affections to riſe at midnight, when was the Word ſo ſweet, but when his troubles were bitter?

*Vſe.* The Vſe is double, 1. Get theſe comforts, wee get *aqua vitæ* ready againſt qualms; Bezoar-ſtone, and cordials againſt fits: but the cordiall that helpes all, is the holy Ghoſt, the Comforter. It was well ſaid of a Reverend Biſhop of our owne, when other cordials were tendred him, oh (ſaid he) the Cordiall of cordials which I daily take, is this: *The bloud of Ieſus Chriſt cleanſeth vs from all ſinne.* Art is blind, and often poſed; Nature weake, and often foiled: (like a bow that muſt not be drawne beyond compaſſe) onely grace and ſpirituall comfort is invincible: get this, and you may ſleepe in a dungeon, liue in the darke, want all, and yet haue all; want theſe, and a flea may breake your ſleepe, and a hand-writing daſh your mirth in the midſt of all friends.

2. Let ſuch as haue ſpirituall hearts thus affected, ſtay themſelues here; feare not povertie, there be comforts beyond the paine of famine; feare not ſickneſſe, there be comforts beyond all fits of ſickneſſe: feare not death, feare not chaines, feare not any thing that you can or ſhall ſuffer: Not any thing? Why, a man is ſubject to racking, to burning, &c. yet feare not, and why? the Lord hath comfort in all, and aboue all tribulations. When hee cals a *Saul* to a crowne, he makes him another man: ſo when he cals a man

.28. and Chap.

l. 119.

an. 5.

e I muſt vp *An-* phraſe, *unt fide-* xperience hes this.

rel. 2. 16.

or. 1. 5.

a man to a chaine, *Peter* is not the man in prison, he was out of prison; at the first he was fearefull of a wenches word, after he was willing, yet flesh hung backe, *Iohn* the last Chapter, Vers. 18. But when put vpon it, heare his voice, see his face; he can be as quiet, as comfortable, as well in prison as ever. Act. 4. 2 5. Cha

*Ob.* Oh but I finde my selfe afraid of words. *Obiect*

*Ans.* So was *Peter* at first. *Ans.*

*Ob.* Oh but, saith our Saviour, beware of men. *Obiect*

*Ans.* No man so malicious as God is mercifull, so perillous as God is pittifull. Oh but say wee lived where we should lye in cold irons, in the darke, be halfe pined, starved; who can beare these? *Peter* can, any can, when God cals them to it. *Ans.*

O but say we were put to the fiery tryall, flames are intolerable and mercilesse. Oh but flames are in Gods hands, *Dan.* 3. Chapter: Againe, Martyrs haue had more comfort there, than in all their liues before. Oh but some of them haue cryed out of paines: And doe not men so who dye in their beds too? but God hath borne them through these, and made them amends.

O get then inward strength, and that will overcome all feares, all torments; conclude we with that good Martyr, If God call ever any of his to any such sufferings, he will either weaken the flame, or strengthen their faith; he hath promised (that, which let vs liue and dye in; to wit) that he will not tempt beyond strength: *And he is able to doe exceeding abundantly aboue all that wee can speake or thinke.* 1 Cor. 10. Ephe. 3. at end.

Assure your selues, the feare of persecution is more than persecution it selfe; therefore I speake to your

feares,

feares, for there is none (through Gods mercy) with vs, I am ſure, to be felt, I thinke, to be feared.

*Hoſt. 3.* *The ſame night, &c.* That the Lord doth often hold his people long in ſuſpence for thoſe things which he meanes to giue them; he is to our ſeeming ſlow, but ſure; ſure, but ſlow: thus he was as good as his word to *Abraham*, hee gaue him a ſonne, but he held him off to the laſt houre; he kept touch with his poſteritie, brought them out of *Egypt*, but he deferred it till the laſt day; his bond was almoſt forfeited, yet he payd it before the Sunne ſet, *Exod.* 12.17.41. Thus *Ioſ. 15.* *Ioſeph* was long in priſon, yet at the appointed time brought forth; and *Iſrael* long in captivitie, prayers *Dan. 9.* were made, and yet *Daniel* could heare no anſwer till night was vpon him; *Iacob* wreſtles till day, &c. ſo alſo the woman of Canaan, *Matth.* 15. and the Church here: in all which places we ſee, firſt, that God is mindfull of his day. 2. That he deferres ſometime till the laſt houre be running.

*Reaſon.* The reaſon of this delay is manifold. 1. God would turne our eyes backward, and make vs ſay, O it is juſt God ſhould deferre me: I haue deferred him; he called and I would not heare; prayed me againe, againe, and againe, and I would not anſwer; therefore it is equall I ſhould call and cry, and not be heard.

2. God hereby would ſharpen our prayers for the preſent; therefore he ſeemes deafe, becauſe we ſhould ſpeake out; therefore ſlow, becauſe we ſhould be earneſt. Thus *Daniel* interprets it: God deferres him, that is (ſaith he) but to try me, therefore he ſpits vpon his hands, and takes better hold; O Lord forgiue, ſaith he, O Lord heare, O Lord open, and powres ſo

many

many petitions and arguments vpon God, that there is no reſiſtance. Thus *Iacob*, he ſees the day comming vpon him, and he had made nothing of it all night, and therefore now he ſets to it, *Goe!* ſaith he, *I will not let thee goe without a bleſſing.*

3. Hereby he prepares vs for the future receiving of his comforts; thus he humbles vs, thus he enlargeth vs, thus fits vs for thankfulneſſe; the more bleſſings coſt vs, the better we will priſe them, and prayſe GOD for them: adde to this, that theſe repulſes driue vs to further ſearches, as the *Iſraelites* at *Ai*, and *Gibeah*. Ioſh. 7. Iudg. 20

Doth the LORD thus long deferre ſometime his intended comforts and anſwers? Let vs know the courſes of his providence, and wait vpon him: behold the husbandman waits; when he hath ſowne his ſeed, he doth not looke to reape and ſow all in a day, his Corne is firſt buried, yea, it dyes; yea, it growes downeward, before it comes vpward, and when it is vp, receiues many a ſnib and checke, yet he waits; And why? becauſe he hath experience: ſo muſt wee, when we haue ſowne our ſeed; ſay we bury our prayers, ſay (to our ſeeming) they dye, ſay they grow downward, backward, ſay all things ſeeme to be worſe after prayer with vs than before, yet wait; why? wee haue experience of our owne and other mens ſucceſſe: never did men ſow this ſeed, but they had a crop, though a late harveſt, yet a harveſt. *Vſe* 1 Iames 5

*Ob.* Oh but I haue prayed exceeding long. *Obiect.*

*Anſ.* How long? *Iſaac* prayed twentie yeares for a childe, before he ſped; *Abraham* thirtie, before he ſped; *Abrahams* poſteritie were foure hundred yeares *Anſ.*

in captivitie, before they were delivered; the Church thirſted for Chriſt, one thouſand, two thouſand, three thouſand yeares, before they had him: How many thouſands, hundreds, ſcores of yeares haſt thou waited?

*biect.* *Ob.* O but I haue tryed all my friends, vſed all meanes, prayed my ſelfe, and got others to ſpeake too, and yet no helpe.

*nſ.* *Anſ.* And might not *Peter* ſay as much? not a Coriſtian in *Ieruſalem*, but had ſpoken and ſpoken often, and yet he ſtickes.

*biect.* *Ob.* O but matters with me are worſe and worſe, the more I pray againſt povertie, the poorer I am; the more I pray for patience, the worſe I am; the more I pray for faith, the leſſe I haue; the more I pray againſt paſſions and temptations, the more they flye in my face.

*Anſ.* *Anſ.* Is not this, as we ſaid, that the corne muſt goe backward, before it come forward? was it not ſo with *Abraham* and *Sarah*, the longer they prayed, the elder they waxed, and ſo vnfitter for iſſue?

*Ob.* *Ob.* O but my ſinnes grow ſtronger by prayer.

*Anſ.* *Anſ.* Not ſo, thou feeleſt ſinne more than before; it is not becauſe ſinne is ſtronger, but thou ſounder. Againe, theſe motions of ſinne, be not motions of life, but ſymptoms of death; as the fowle ſtruggles, and ſprunts moſt when the head is off: the pangs of death be now vpon thy luſts, take comfort.

*bject.* *Ob.* O but now your comforts come too late, the date is out for me.

*Anſ.* *Anſ.* Why? hath God ſaid, pray no more, as to *Ieremy*; hath he ſtopt thy mouth? ſo long as God ſaith,

ſaith, pray; ſo long as the ſpirit within thee ſaith, pray; ſo long as Gods people haue hearts to pray, never ſay it is too late to pray: if *Peter* be out by midnight, or by day-breake, it is as well as if he had beene out a moneth before.

*Ob.* O but delayes breake the heart. *Obiect.*

*Anſ.* But note the end of delayes, they are never to deny or fruſtrate, but to fit, and to quicken: make theſe vſes of delayes, and then if thy ſute be not honeſt, never begin it; if it be, never leaue it: learne of husbandmen, when they pull downe a tree, or lift at ſome blocke, if they cannot ſtirre it, they call in helpe, if it come not at the firſt pull, they pull againe, if not then, ha, againe; if not then, ha, once more; at laſt they feele it comming, and then it comes amaine: learne of *Eliah*; he prayed for rayne; having prayed, lookes about him, nothing comes; he prayed againe; nothing comes; he prayed againe, nothing comes; at length, O Maſter (ſaith his ſeruant) I ſee a cloud, but it is but little? Is it a cloud? then once more to it, and by and by the heauens were masked with clouds: Learne of theſe men; *Peter* ſtickes in the dungeon, one lifts, he cannot ſtirre him; try you (ſaith he) to a ſecond, to a third, try a fourth, a fift; at length heauen ſtirres, the chaines ſtirre, and *Peter* comes in amongſt them: learne of Chriſt himſelfe; the Widow dealt with a Iudge, not a Father; a bad Iudge, ſhe was alone, a ſimple Orator, yet ſhe prevailes: learne of beggers; they haue no command, no promiſe, no acquaintance, no Art; and yet will ſtand it out: the maſter chides, the begger ſtands it out, the dame chides, he ſtands ſtill; the ſeruants come, and ſay, they dare

*Anſ.*

1 King. 18.

Luk. 18.

not ſerue him; the children ſay, wee muſt not, and yet he will not away. O Lord, helpe our faith, how weake be wee, if having precept, promiſe, kindred, Gods ſervants, Gods Sonne on our ſides, we will be put off with a delay? well (as I ſad) ſo long as a night, an houre, a minute is left, pray; one night may compaſſe that which an hundred before could not.

It followeth, *An Angell, &c.*

oct. 4. The Lord hath ever meanes at hand for his ſervants comfort and deliverance, if he be on worke by prayer: Pet. 2. well might *Peter* ſay, *The Lord knoweth how to deliver his, &c.* He is never at a ſtand; if they know how to pray, he knoweth how to comfort.

aſ. 1. In himſelfe he is all-ſufficient, infinite in wiſedome ay 4.5. to invent meanes; in power, to act them; and if need be, to create more.

2. He is the Lord of Hoaſts, the Lord of every creature; if our workes lye in the Sea, he is Lord of the Seas; if on the Land, he is Lord there; if in Priſon, he beareth the keyes of every Gaole; if heavens can helpe vs, he commands them; if winds, if beaſts, if friends, if ſtrangers, if foes, if Angels, the LORD hath the command of all perſons, things, and places.

ſe 1. For comfort, roule thy ſelfe vpon God, caſt thy ſal. 37. care vpon him, he will bring it to paſſe; Is thy burthen povertie? caſt it vpon him, and he will helpe it; is it ſinne, feare, ſorrow? whatſoever it be, he can beare it, and diſcharge thee.

a Sermon made in depth of dearth. Oh but I ſee no meanes, I owe ſo much, ſo many we are in family, and meanes none.

This is as if they ſhould haue ſaid, If we had a friend in the Court, to moue *Herod*; if a friend in the Watch

to

to bribe, if in the Prison, by whose mediation wee might come at *Peter*, then something might be done, but now all meanes faile vs. No, no: God hath meanes beyond our sight; if men cannot doe it, Angels can and shall: and if no man will pay the Widdowes debt, God will: if no body else will feed *Elijah*, the Ravens shall: what doe wee talke of meanes? all meanes are shut vp in God. 2 King.

*Ob.* Oh but my case is desperate, it is not possible to helpe me. *Obje*

*Ans.* Now wee shall haue a tale of impossibilities: And why not possible? shall any thing be impossible to God? *Ans* Zach. 8

*Ob.* Oh but there be an hundred blockes in my way. *Obie*

*Ans.* But what is in his way, that makes his way thorow the seas, stones, wood, yron, &c? goe to the prison, there is a blocke, a guard; passe that guard, there is a blocke, a doore; passe the doore, there is another, a chayne; passe the chayne, there is another, an yron gate. O but what of this? if they can breake thorow all hinderances of vnbeliefe, discouragements, to prayer; God will breake thorow these and a thousand more, to their comfort. O but God workes no wonders now. No? his Name is wonderfull still; his power as great as ever, his wisedome as deepe as ever, his promises as good, his loue as much to his as ever, our need as much, our interest as good, our Sauiour as good; all things stand as before: if wee can vse former meanes, wee shall finde former successe, and God will doe abundantly aboue all that we can speake or thinke: wee haue the Lords promise for this, *E-* *Ans* Esay 43 Esay 9.

*pheſians* 3. 20. and *Eſay* 42. 16. *I will make darkeneſſe light, and crookedneſſe ſtraight:* we haue had our owne experience, let any man that hath had any acquaintance with God and this holy dutie, tell mee when prayers were not ſucceſſefull; when diddeſt thou ever ſpeake to thy heavenly Father, but he did anſwer thee with ſome eaſe, ſome comfort? When diddeſt thou ever pray, but thy heart was thereby ſomewhat lightened? and if thou canſt not but ſay with *David*, in the ſame day I asked, I was thus farre anſwered, 139. 3. *That my heart was ſtrengthened, Pſal.* 139. 3. doe not fayle to conclude with *David*, *Though I walke in the midſt of troubles, yet* ( vpon prayer ) *I ſhall be receiued,* 7. *and God will perfect his mercies in me for ever,* 8.

Thus wee haue diſpatcht ſome meditations: more wee haue, but they muſt be onely named; as 1. *Herod* would, but could not bring forth *Peter* to try all and execution: men be but men, and muſt doe as they may; for what they would doe againſt the Church, nor they, nor all the Devils in Hell can doe.

2. The Lord can giue ſleepe and peace in any place, at any time, in any company.

3. Gods beſt ſervants and meſſengers, are ſometimes yoaked with vileſt offenders, &c.

4. Gods beſt creatures are the Churches ſervants: Angels.

5. Laſtly, the Lord can quickly ſhake his out of their chaynes, rags, feares, fetters, &c. But what doe I meane thus to exceede; Brethren, I would faine haue you more thriftie of your time; doe you not waſte it (as others doe) in idle impertinences, much

leſſe

lesse in surveying States and Kingdomes. It is not for vs to sit vpon Crownes and Thrones, and to turne Statesmen; it is for vs to be thankefull where GOD blesses, and to be prayerfull when the Church labours: to this end I haue said thus much; to perswade you to the practise of what you know, now your turne followes, lets see what will be done, and how well you will improue time, in speaking to GOD, rather than to, or of men. Speake as much as you will (other duties being answered) for men, but say nothing of or against them out of an Ordinance: Chirurgeons who will launce and cut, must haue licence for what they doe.

V. Psal. 7.

I haue sayd.

(∵)

*FINIS.*

# Certaine Queres and Cases touching the Theory and Practice of Prayer.

THis plaine Sermon hath not been oftner Printed, than I haue been importuned to enlarge it. Intreaties haue won so farre vpon me, as that I am content to adde two things: 1. Certaine Queres and Cases touching the Theory and Practice of Prayer: 2. Some invitements and incouragements to perseverance in that dutie. In both expect briefenesse and plainenesse; that so the Porch may suite with the House.

## QVESTIONS.

The first Question then shall be, what Prayer is? Whereunto Saint *Pauls* answer is, That it is a making knowne our desires to God, *Phil.* 4. 6. first, the

will takes fire and desires : 2. The man brings and opens these desires to God ; and the desire thus flaming and blazing vpward, is properly prayer : prayer hath its conception and birth, as conceived in the heart or will, thats the wombe of prayer, and formally tis an act of the will. 2. The birth of it is the tender and expression of that desire and act, how ever vttered, and tis expressed sundry wayes, either by an inward or outward word, as the Glosse speakes ; sometimes the minde speakes inwardly, as in *Hannah* and *Moses*, and thats (mostly) the strongest voyce of all ; sometimes the tongue vtters what the heart indites, *Psal.* 45. sometimes speech fayles, a man can but chatter, not speake with *Hezekiah*, haply not so much, as *Psal.* 77. yet then he speakes most (like a buffing man) when he speakes least, his eyes, hands, face, teares speake, every inward sigh, and outward member is a tongue. Now, the desire vented any of these wayes, is a prayer ; if the first way, tis called a mentall prayer ; if the second, a vocall ; if the third, a reall. As for *Bellarmines* mutuall prayer in his crosse sense, we leaue it to himselfe.

ὡς τὸν θεόν.

1 *Phil.* 4.

The second question is, What be the kindes of Prayer ? *Answ.* A man prayes either for himselfe, or for others : and when for himselfe, either for the aversion of evill, or obtainment of good ; that they call deprecation, this apprecation, as that for others supplication : whereto some adde thankesgiving, vouching for all, 1 *Tim.* 2. 1. Wee onely say three things ; first, that how ever thankesgiving envolue desire of acceptance, yet it is not formally prayer. Secondly, that prayer may admit the division given ;

but

but thirdly, whether the Apoſtles words in the originall, or his ſcope (perſwading Prayers for others) in that place will beare out the diſtinction, I ſuſpend.

The third queſtion touches vpon certaine requiſites in prayer, whereof ſome are more, ſome leſſe intrinſecall and inward: as firſt, touching the matter of prayer; where perſons and things come to be conſidered. For things, wee lay downe two things for haſte; firſt, that every thing will no more beare a prayer, than every ſtreame will a Ship; ſecondly, the thing asked muſt firſt be warranted vnder ſome precept or promiſe in generall, though not expreſly; ſecondly, muſt be of ſome importance, either in it ſelfe, or by circumſtance. A man muſt not ſue for a Licence to breake his Soveraignes Lawes, nor come to his Prince to beg a pinne or a poynt. Vnleſſe circumſtance make it either dutie or neceſſitie, it is not prayer; it is preſumption that wee heare from ſome mouthes, God ſend I may winne this caſt, this game, and the like.

2. For perſons, this ſhall ſuffice; firſt, the perſon prayed vnto, muſt be the Lord. Prayer is an homage onely due to him; 1. hee claimes it with other his prerogatiues, *Pſal.* 51. 15. and the Church acknowledges it, *Pſal.* 65. 2. A precept and promiſe wee haue from him for the ſupporting of out faith whence prayer muſt flow. If any can ſhew either from any other, let him make his vſe thereof. But touching this poynt of praying to creatures, no more but this, firſt, however the doctrine ſeemes at firſt bluſh to haue

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as much countenance from men as any poynt controverted and waved betweene vs and *Rome*: yet secondly, it hath as little shew of any footing in the Scripture as what hath least: the very truth is, nothing is brought but what seemes ridiculous to such Iesuites as are versed in the Text. For vs, wee are taught to giue lowest homage to highest Majestie, and to tender divine prayers to none lesse than a God.

2. For the partie praying, thus: first, every one should be acquainted with this dutie; for it is a service due to the chiefe Lord, from all that hold any thing of him: secondly, all Gods growne children are acquainted with it; for he hath no dumbe children. They all receiue the Spirit of prayers, and in their
*Rom. 8.* owne language doe call him Abba, or Father. Thirdly, whosoever will pray acceptably and confidently, must be qualified, for person and graces.
*Iob. 9* For person; he must not be a sinner, 1. in the trade, state, and bondage of sinne. God heares none such: hee must be righteous, vpright, for to such the promise is made, *Psal.* 34. 15. he must seeke God and his face, for Gods sake and graces sake.

2. For Graces; his vnderstanding and affections must be qualified: 1. in the vnderstanding part there must be these graces; first, knowledge, without which, the minde cannot be good, *Pro.* 19. A blinde sacrifice and Priest are abominable to God: the ignorant worships hee knowes not what, hee cannot worship in spirit and truth, *Iob.* 4. the reason is given
*Azor.* by the Casist; Affection depends vpon the Vnderstanding. And if vpon that ground it be best for a man

man to vnderſtand himſelfe in his priuate prayers, as ſome Ieſuites thinke, why not in publike too, as S. *Paul* would haue it.

2. Faith, not in that baſtard ſenſe that ſome father vpon vs, who either doe not, or will not vnderſtand vs in the whole doctrine of faith, but faith is requiſite thus farre; firſt, to beleeue that our perſons are accepted through Chriſt; ſecondly, that our ſuits are welcome with our perſons, and ſhall be ever rewarded, though not alwayes granted in the kinde. Thus he that comes to God muſt act two acts of faith; he muſt beleeue firſt that God is, *i.* is really the ſame that his word reports him, moſt ſtrong, good, true, conſtant, &c. ſecondly, that he is a rewarder of them that come to him, and hath not ſaid in vaine, *Seeke yee my face*; as *Eſay* ſpeakes. Heb. 11. Eſay 45. 19

3. Humilitie, whereby we come to ſet a due rate vpon our ſelues and God, and know the right diſtance betwixt him and vs. This humilitie helpes vs to ſee that there is nothing but emptineſſe in vs, and (ſecondly) makes vs willing to accept of Gods gifts vpon Gods termes, namely, as free almes. The LORD is neere to every humbled and broken ſpirit, *Pſal.* 34. to every abaſed Publican, but every proud Phariſee is beheld aloofe, and ſent emptie away. Luk. 18. & Luk. 1.

Thus for the vnderſtanding, now for the will and affections, they muſt be good alſo, as the immediate ſprings of action. The goodneſſe of the affection ſtands in three things, firſt, in the ſtraighte-

neſſe and poſiture of it, that it be turned the right way, and looke vpon the right obiect: our affections naturally ſtand backward, their backes bee vpon GOD, their faces vpon the creatures, nay, vpon ſinne. Who ſo will pray to purpoſe, muſt haue the bent of his heart another way, hee muſt ſay with *Dauid*, I will ſet no wicked thing before mine eyes, *Pſal.* 101. And againe, If I regard (or looke towards) iniquitie, God will not heare my prayers, *Pſal.* 66. 18. All thoughts, deſires, and purpoſes of ſinne, muſt fall, if the heart ſhall ſtand in prayer, and the whole ſoule and man turned to the Lord.

*Bonum ſub ratione boni.*

2. The goodneſſe of the affection ſtands in the qualitie of it, that it be ſincere, that is, that we deſire goodneſſe for goodneſſe ſake, grace becauſe it is grace, whereby we ſhall be enabled to glorifie God. He that hath truth in the inward parts, hath the promiſe on his ſide, *Pſal.* 145. 18.

3. The third thing to be reſpected in the affection, is its juſt quantitie, which we call zeale. This in ſome due proportion is required in prayer: for no ſacrifice is welcome to GOD without ſome fire, ſome warmth. Dead prayers be as diſtaſtefull to God, as dead drinkes be to vs: the prayer that is availeable, muſt haue ſome ſpirit and fervour in it, *Iam.* 5. This for the matter.

2. Touching the meanes in which our prayers muſt be tendered, and here wee muſt know, that the Father will be honoured in the Sonne, whom he hath made the ſole Mediatour betwixt heaven

and

and earth. And howsoever to others there be Lords and Mediatours many, yet to the Church, there is but one Sonne, one Name, one Altar, one high Priest, in whose hand alone they offer vp all. If any other be deputed as Master of requests vnder him, let vs see his patent, and it suffices.

3. Touching the end of praying: first, it is not to acquaint God with any thing hidden, or to minde him of any thing forgotten, or to moue him to any mercy whereto he is backward (as if we could prevent him, and be more desirous of the creatures good than he is) but it is 1. principally to acknowledge our dependancy and his soveraigntie, and secondarily to make way for a thankfull and holy vse of mercies received:

Thus for matters more essentiall to prayer; now for others more circumstantiall, a word is sufficient.

*Quest.* 4. First for time: 1. wee are not tyed at all to any set time in private prayer (of which wee speake;) first the dutie is affirmatiue, therefore bindes but to the season: secondly, other duties are also required, and must haue their turne: 2. times of prayer are 1. Occasionall, which come not vnder rule. 2. Ordinary. Here 1. our Saviour presumes daily prayer, as may be gathered, *Mat. 6.* 2. The statute in *Israel*, required, in the name of the whole Church, Morning and Evening prayer and sacrifice. 3. Eminent men (especially in distressed times) presented themselues thrice a day before the Lord. And this is all that's said for time. As for

Not *ad simpter*

Dan. 6.

(*Pray.*

Pſal. 55. (*Pray continually*) the *Euchites* might as well conclude continuall feeding at *Davids* Table, as vnceſſant praying thence. v. 2 *Sam.* 9. 10.

2. For place: firſt, all places are warranted for private devotions, *Joh.* 4. 21. 1 *Tim.* 2. 8. ſecondly, the fitteſt is, that which is 1. freeſt from diſtraction, 2. fartheſt from ſuſpition and appearance of hypocriſie.

3. For geſture, the rules are alſo two: firſt, all are ſanctified, and in caſe may be vſed: ſecondly, that's the fitteſt that beſt 1. ſtirres affection, 2. expreſſes reverence.

4. For order: firſt, we are not tyed to any ſet courſe or forme; therefore (2) a man may beginne with Confeſſion, Thankeſgiving, Petition, as hee ſees cauſe. 2. hee may vſe, or not vſe a ſet forme for his owne particular, varying there onely where his caſe varies, though in publique a preſcribed forme be moſt convenient and agreeable to antiquitie.

Thus for the Doctrinall part of Prayer. Now a word or two to ſome Caſes reſpecting Practice.

*Caſe* 1. And firſt, 'tis demanded how a man is to conceiue of God in Prayer, ſince the more wee thinke of his eſſence, the more we loſe our ſelues?

*Anſwer* 1. There's no direct beholding of God in his infiniteneſſe.

2. We muſt reflect vpon him, 1. as he is preſented in Chriſt, 2. as he is deſcribed in the Word. See him with our eares in his Attributes, as he is reported

ted to be ſtrong, merciſull, gracious, and ſo forward, as it followes in his ſtile and title, *Exod.* 34.

3. Laſtly, take him at the rebound in the creatures; in them there's ſome mercy, in him more; as Chriſt teacheth vs in ſome parables to inferre.

*Queſt.* 2. How ſhall I doe to confine my thoughts, and to keepe them to the point in hand whilſt I am praying?

*Anſ.* 1. Bewaile the looſeneſſe of thy nature, and pray with *David, O Lord vnite my heart to thee.*

2. Raine-in thy thought at other, at all times: for when they haue got a courſe and cuſtome of ranging, they will not be called-in at an houres warning.

3. Set thy minde and thoughts vpon heavenly things, which are able to ſatisfie them; elſe like the Bee they'l flye from place to place, becauſe earthly things doe not ſatisfie them.

4. Giue God the heart, and the will commands the thoughts. Men in loue cannot put off the thoughts of their friend, though they would. Loue more, and thou wilt thinke better.

*Queſt.* 3. But how if I cannot come to God in faith, as to a father? the prayer of vnbeliefe is abominable.

*Anſ.* 1. There's often faith when there's little or no feeling: Faith may worke directly, though without reflex from Chriſt to thee.

2. Vnbeliefe is eyther oppoſed, felt, bewailed, or not: vnbeliefe bewailed and reſiſted ſhall never hurt vs, and may concurre with faith in the ſame ſubject, as *Mark.* 9. 24.

Laſtly, S. *Iames cap.* 1. 6. ſpeakes not of a partiall and particular vnbeliefe in the ſubject, but of an vniverſall & totall infidelitie in reſpect of the obiect.

*Queſt.* 4. But what if my heart be full of wrath, and ſwell againſt my brother when I ſhould pray?

*Anſ.* 1. Lay downe all thoughts of revenge, if wronged.

2. Take vp a reſolution of peaceableneſſe and ſatisfaction, if thou ſhalt be found faultie.

3. Pray for the partie; and when thou canſt finde reaſons why God ſhould loue him, thou wilt ſee cauſe why thou ſhouldſt pittie him. Prayer will calme and ſweeten the affections: There's no danger of a bloudy *Saul*, if once he fall to praying, as Gods tels one, *Act.* 9.

*Queſt.* 5. But what if a man be ſo dumb and barren, that he can ſay nothing when he ſhould pray?

*Anſ.* 1. Let him enquire into the cauſe hereof: Sometimes dumbneſſe comes from the abundant preſſures and amazements of the ſoule, when that (being overwhelmed, as *David* often ſpeakes, *Pſal.* 142. 143.) can finde no vent; In this caſe, if a man doe but reiterate the ſame petition with our bleſſed Saviour, or doe but chatter with *Hezekiah*, nay, ſuppoſe he cannot ſpeake at all, as *Pſal.* 77. yet he is to ſtay himſelfe in theſe inſtances, and Gods gracious promiſes, who hath eyes to ſee petitioners, as well as eares to heare them: who heares our ſighings and breathings, and knowes the meaning of vnuttered groanes, *Rom.* 8. and will pittie ſpeechleſſe Prayers, as we doe maimed men, whoſe tongues are cut out.

Eye open, as well as eare. 1 *Chro.* 6. 40. *Cum* 7. 15. *v. Pſ.* 102. 20. *Lam.* 3. 56.

But

But if this ſilence and barrenneſſe come from coldneſſe and vngraciouſneſſe, then he muſt runne another (and that's this) courſe: firſt hee muſt bewayle it in the cauſe: ſecondly, he muſt breake thorough it by a ſerious vſe of the meanes; that is, hee muſt firſt try another way: if thou finde nothing wanting, and ſeeſt no need of God or of prayer, and therefore canſt not fall to begging, yet ſee matter of confeſſion and of thankeſgiving; bleſſe God for what thou haſt received alreadie, confeſſe thy coldneſſe and preſent deadneſſe, and ſo by ſtirring thou ſhalt gather ſome warmth: 2. if this ſerue not, conſult ſome friend, fetch ſome quicknance thence, as Iron brightens and ſharpens Iron, ſo one friend another. Thirdly, if this worke not, betake thy ſelfe to phyſicke; there's (as for the body, ſo) for the ſoule both food and phyſicke. In ordinary times, an ordinary dyet will preſerue the ſoule, but in caſe of ſickneſſe (whereof lazineſſe and liſtleſſeneſſe is ſtill a fore-runner) meanes more than ordinary muſt be vſed: thou muſt pray, faſt, cry in a more than wonted manner, elſe ſome great deſertion or temptation is at hand.

*Queſt. 6.* But how ſhall I know that my prayers are heard?

*Anſw.* Firſt, looke to Gods word; and if thou haſt a promiſe of hearing, thou art heard: and this is indeed faith. To ſee Gods anſwere in my hand, and to my ſenſe, is feeling, not faith: to reade mine anſwere in the Promiſe, and to rejoyce in that, and be thankefull for that with the Saints, without feeling, is true faith.

As *Pſal. 56. 10. v. 2 Chron. 20. 18. Hab. 3. 17. 18.*

2. Looke to Gods workes; see how the providence workes vpon thy prayer: sometimes God answers thee in the very kinde, giues the thing instanced: sometimes he answers thee with strength in thy soule, as *David* speakes; thou hast strength to waite, strength to hang on, and to come againe. Know this for thy comfort, every second prayer for grace, is an answere to the first, every third to the second, and so forward. *Psal.* 138. 3.

*Quest.* 7. But it may be God heares me for some friends sake, whose prayers are mingled with mine, how shall I know that God hath heard me?

*Ans.* 1. Prayers begg'd and borrowed, are thine by consent.

2. If thou hadst a part in the worke, take thy share also in the wages and comfort.

3. Those prayers that make thee more humble, more thankefull for blessings received, and more carefull to glorifie God with his gifts, are thine; the answere is to thee, if the fruit and vse of the blessing received be to God true in thee.

*Quest.* 8. But sith wicked men and hypocrites haue now taken vp a course of prayer, and breeding and custome hath wrought a kinde of conscience in them of this dutie, how shall a man discerne betweene the prayers of the vpright and the hypocrite?

*Ans.* The maine difference is to be fetcht from their persons and projects in the dutie in the course of their liues: but that I be not tedious, compare what *Paul* saith Christians should doe, and what experience saith they vsually doe, and the difference

rence will soone be seene. *Ephes.* 6. 18. wee finde coucht many requisites in prayer, which the truely godly obserues, the false hearted regards not.

1. *Praying* (saith the Apostle.) Here is one difference; a wicked man lusts, wishes, as the childe doth (Would I had such a thing) but hee prayes not. *Ephe.* 6. 18. instanced.

2. A godly man varies his petitions according to his needs and occasions; another hath but one salue for every sore, a *Pater noster*, a *Credo*, &c.

3. The vpright holds a course in all times and changes; the hypocrite will not call vpon God at all times, *Iob* 27. 10.

4. The vpright prayes (*in the spirit*;) his Petitions are the issues of his owne spirit, and of Gods spirit: the hypocrite, as he is destitute of this, so that is dead within him; his prayers come but from his lips, or his braines, there is no spirit in them.

5. The vpright joynes (*watchfulnesse*) with prayer; before hand, hee watches himselfe, lest his heart should not bee in a praying case when his houre comes. In prayer he obserues himselfe, lest he flit or flag, end or begin, before hee is aware; after prayer, he watches where his arrow lights, that so hee may finde it againe, or shoote another the same way. Not so the wicked, hee leapes from cups, oathes, &c. to prayer; hee can doe two or three things at once in prayer, wash and pray, button and ruffle him, &c. and pray the while, &c. Speeches is now of solemne prayer, not of sudden ejaculations.

6. The vpright holds out in prayer, and will not be beaten off from God to sinfull meanes;

the wicked like a falſe jade will trample after a
2 *King.* 6. 33. pull or two, and ſay with him, *It is in vaine to* wait vpon God any longer.

7. The vpright prayes for others (and thoſe Saints;) the hypocrite is for himſelfe, wife, children, fuends, not for Saints, at leaſt not for all, certainely not for *Pauls* (as it followes *verſe* 19.) or if, yet not that the word may grow: ſinfull mens prayers vſually begin and end in themſelues, at leaſt end in naturall things and friends, as themſelues are naturall, &c.

*Queſt.* 9. But many being wonted from infancy to pray, cannot be quiet till they haue prayed; how ſhall I know that I pray of conſcience, not of cuſtome; becauſe God bids mee, and not my parents onely?

*Anſw.* 1. If thou prayeſt vpon inward motiues, and from principles of thine owne, becauſe thou feeleſt an inward want of grace, and need of prayer, a decay of vigour, &c. When thou waſt a childe, thou didſt eate, becauſe thy mother put the ſpoone ſometimes to thy mouth when thine appetite was not great, but now thou eateſt to liue, and prayeſt to liue, &c.

2. If thou judge thy ſelfe for manner as well as matter. Hee that prayes but of faſhion, and for others ſakes, cares not, ſo the thing be done, how it be done; but he that prayes for himſelfe, for life, for prayer ſake, and doth the worke out of conſcience, is carefull not onely to pray, but to pray well, and judges himſelfe as well for his deadneſſe, and ſleepineſſe, and diſtraction, &c. in

prayer,

prayer, as for his neglect of it altogether, &c. Thus farre wee haue answered some questions. Now wee passe to some motiues vnto prayer, whether for our selues or others: And here wee will content our selues with two onely; 1. consider how needfull the practice is: 2. how hopefull the successe.

1. For the first, this we know in generall, that 1. in the creature nothing is to be found but emptinesse and beggery. Motiues to Prayer.

2. That in Christ are hid all treasures of wisedome and comfort.

3. That wee haue none other meane of winning ought from Christ, but prayer: if we trust to power, he will outmatch vs; if to wit, hee will outreach vs: the prayer onely of faith overcomes him.

2. For our selues in particular. Our need of prayer will appeare, if wee 1. compare our selues with our betters: good *David*, great *Paul*, (that wall of the Church, as he is called) found their owne and others too few enow; and if they needed prayers, doe not wee? 2. If wee consider the state of the world as now it stands. 1. the greatest part of the Gentiles lie in darkenesse, vnder Sathan, and yet our flesh. 2. Wee are debtors to the Iewes, who are yet vnder the vaile. 3. In the Church; our brethren abroad lie vnder great either coldnesse or ignorance, or persecution. Lastly, our selues at home need prayers not a few. For first the number of swearers, cursers, provokers farre exceed the mourners and prayers; so farre, *Chrys. de oran. do Deum.* Not the first part, yet Christian, of those wee know, *Brierwood.*

farre, that for one prayer, you haue a thousand oathes, sinnes, &c. 2. Our meanes and mercies doe infinitely aggravate our sinnes. 3. Many that thinke they pray, send sweet and bitter out of the same mouth, at least curse with their hands whilst they blesse with their mouthes. 4. Our dayes of peace haue beene many; wee are reserved to the last place, and all the world lookes what will become of vs. 5. Gods former stroakes haue not wrought any kinde, either reformation or humiliation. 6. Wee haue beene long in a declension and consumption. Lastly, and in a word, wee and our friends abroad and at home, are encompassed with sinnes so provoking, with enemies so many and so mightie, that wee must make our way thorow all by prayer, or else we fall. The tongue of man cannot demonstrate how wee should long subsist and support our selues, vnder our pressing evils, vnlesse wee call in mercy and helpe from heaven. The conclusion therefore is to all, that know what their interest is in God, and what the power of Prayer is, to addresse themselues to this dutie.

Now lest any mans faith should flagge, in regard of his owne defects, and our great provocations, let us take into our consideration the second motiue, and bethinke our selues of some encouragements vnto prayer, whether alone or in company, but especially in joynt prayer, where we concurre in petitions, though not in place.

These encouragements are many; I name now these following:

1. Consider

1. Consider what God is with whom wee deale, by nature, goodnesse it selfe; and the nature of goodnesse is to communicate it selfe. This incouraged *Benhadad*, we haue heard, that the Kings of *Israel* are mercifull: If a kinde man be easily perswaded, a mercifull man soone entreated, what is kindnesse and mercy it selfe? God takes more delight in doing good, than wee can in receiving, therefore without entreatie he doth much, much more vpon suite made. Indeed prayer is but a part of our homage, and a meane to fit vs for receiving: it neither puts mercy into God, nor stirres mercy in him. We cannot loue our selues so well, so much as God doth. 2. As he is willing, so able to helpe, without cost, study, labour: he is able to doe more, farre more than wee can speake or thinke; much lesse can we conceiue or say what he is able and willing to doe. *Ephe.* 3. Encouragements to prayer.

2. Consider what our relation is to him: 1. he is our Father: the law of man or nature doth not meerely cast vs vpon him, but he of his owne will vndertakes vs, bids vs call him Father, depend vpon him for all necessaries, and expect them from him; and will he then fayle vs? He that came to his brother for three loaues, came out of season, to a poore man, to his trouble, who was but his neighbour, no kinsman, yet he speeds. Shee that came to the Iudge, came to a Iudge, not a Father, a cruell man, scarce a man, not to a God; came against another, not meerely for her selfe, yet shee speeds: and shall not wee with a Father? *Luk.* 11. & 18. Chap.

3. Consider how he hath engaged himselfe to vs; 1. if we pray, he is tyed to answere: if wee hold our

bargaine and seeke, hee cannot goe backe, nor denie himselfe; nay, he hath vndertaken to giue his Spirit; to giue vs a Priest, Christ to teach vs how to pray, to answer vs whilst wee pray: all this vnder his hand; and is not this a faire encouragement?

4. Consider what meanes and friends wee haue to him, even all whom he respects. Christ mysticall is but one body, and makes but one voyce: what one Christian warrantably askes, all (in generall) aske. All the Christians in *France*, *Spaine*, and all in all the Shires of *England*, meet together in one spirit before the Lord in heaven, and joyne in the same suits: yea the Lord hath so taught them to pray, that no one member, or matter that will beare a prayer is excluded. Now if all Gods subjects, nay children joyne in one, shall they not speed? especially if wee looke to the head: 1. God hath made him an high Priest for vs. 2. said that in him he will be well pleased, told vs that whatsoever we aske in his Name we shall haue it: 3. he hath prayed for vs, he hath made entrance and accesse: *Ephes.* 3. 12. *&c.* made vs acceptable: 4. all this is ratified by promise and oath, that by two immutable things wee should haue strong consolation in repayring to GOD; and shall not all this worke comfort? especially sith he ever liues to make intercession. Suppose Christ were in person with vs at prayer, would wee doubt to speed? He ever liues, &c. his prayers liue, and his bloud liues, &c. *Heb.* 7. 25.

5. Consider what prayer is to God: he loues it, and loue is bountifull; 'tis his delight, 'tis incense; he so loues it, that he loues the shadow and picture of it. When beasts cry hee heares them, when children,

dren, as *Ismael*, he heares them, when sinfull men, as *Reboboam* (*Psal.* 107.) he heares them: so loues it that he begs it, *Cant.* 2. so loues that he would not haue a prayer lost or spilt. *Iere.* 14. *Pray not for this people, I will not heare.* God would no waste of prayer: when 'twill not take, he will shut vp the mouth, Pray not: when therefore he saith Pray, 'twill be to purpose. Now that which is so pleasing to him, will be profitable to vs.

6. Consider former experience: did we ever pray but we were the better for it? did wee ever joyne in publike prayers but wee found them successefull? In Eighty Eight there were solemne prayers, they tooke; in the time of Pestilence publike prayers, they tooke; against the Parliament, when the Gun-powder treason was discovered, God stirred vp divers to pray much, 'twas successefull; in the wet harvest wee sought the Lord, the Sunne brake out; in the great drought men sought againe, and sped againe; in our then Noble Princes voyage, men sent their prayers after him, and fetcht him home againe. And what wee say of our selues, may wee not of a thousand more recorded in the Word? shew me a Nation or Church that ever joyned, but they sped.

7. Consider what persons haue sped and beene heard heretofore, our selues and others like our selues. *Elijah* was a man subject to like passions, &c. *Manasse* was a sinfull man before, when hee prayed hee was heard. *Ionah* a passionate man, who by his owne folly and sinne had drawne troubles on himselfe, yet he prayes and is heard. *Hagar* a poore woman of no great parts, knowledge, &c. prayes and shee is heard.

And thus GOD is rich to all that call vpon him, *Rom.* 10.

8. Consider for what persons they haue beene heard. *Amos* prayed for a sinfull people, God heard him. *Elijah* for a sinfull Kingdome in a wicked age, God heard him. *Moses* for a rebellious generation, God heard him. *Abraham* for *Sodome, if ten righteous, &c.* If one shall be heard for a thousand of rebels, may not a thousand of children be heard for one seruant?

9. Consider what prayers haue beene heard. *Ionah* scarce vtters a petitiō at all, but mones, yet he is heard, *Psal.* 77. *Hezekiah* chatters, *David* cannot speake, yet heard. Short prayers, confused prayers, broken &c. sighs, grones, all are currant.

10. Consider in what cases they haue been heard: in cases desperate, 1. for the thing, when in appearance 'twas impossible to be holpen. So *Ieh*, a man would haue thought that his estate, strength, had beene irrecoverable, when they fall to sacrificing, all is healed. So *Peter, Acts* 12. So *Elijah* and others seeme to found their prayers vpon impossibilities, yet speede. So the army that was thundering in the story of the Church. 2. For time: Prayer hath holpen when helpe seemed to be past. A man would haue thought that it had beene too late for them (*Esther* 3.) to pray, when the decree was past: too late for *Hezekiah* to pray, when sentence was given: too late for *Daniel*, when his diach was sealed, when execution was done, and he in the Den: for *Ionah*, when swallowed: for the Children, when in the Furnace: but *nullum occurrit Regi tempus*, wee may haue accesse when wee will, day or night,

night, &c. he is tyed to no time; 'tis never too late to pray whilst he layes pray. If now your hearts be prepared, he will bow his eare, *Psal.* 10. O but our sinnes hinder! Pray against them. O but wee are not sure to carry particular suites! Wee are sure to haue them or better. A Father will not giue his childe a stone when he askes bread, but he will giue him bread if he aske a stone; so ours. Wee are sure againe, that prayer shall doe vs good: what good? See *Iob* 22.27. First, thou shalt haue hearing (come when thou wilt:) this is more than Princes will or can yeeld. Secondly, thou shalt haue matter of thankesgiving, speed so well, that thou shalt blesse God for praying. Thirdly, thou shalt establish purposes, which will never else hold, as here. Fourthly, thou shalt finde comfort, strength in thy heart, as *Dauid* saith, thou shalt see Gods fauour and face in joy, *Iob* 33.26. Fiftly, thou shalt haue boldnesse and confidence for the future. Sixtly, thou shalt deliver the Iland, doe thy selfe and others good; good in soule as well as body, *Iames* 5. Now then what lacke you? what would you haue? Would you haue corruptions abated? pray against them: graces encreased? pray for them: the afflicted Churches comforted? pray, &c. the King blessed in soule, governement, marriage, posterinie, &c. O talke lesse, pray more. And if the tooles be blunt, you are not so stript of weapons but you haue each his file at his owne house, sharpen them in private by private fastings and humiliations. You haue meanes if hearts: if you will lose all comfort for want of asking, you are accessary to your owne vndoing.

God vses as sicke men are vsed. *V. Aug. in Psal.* 144.

*Exerce eos tiam tua Aug. in Ps* 34.

*Ob.* But God hath his times of trying his people, and will deliver them vp to troubles, perſecutions, &c. If God ſo purpoſe at any time, prayer cannot hinder.

*Sol.* Hath God ſuch times? Firſt, prayer is needfull that wee may be fitted. Secondly, ſuch times ſeldome come till there come firſt a cooling and declining. So 'twas with vs, as *Ridley* and *Bradford* complaine: So in the Primitiue Church. See what is ſaid by *Euſebius, l. 8. c. 1.*

But I run too farre: the Concluſion ſhall be this. Reader, thou ſeeſt what's to be firſt knowne, ſecondly, to be done in this arrand of prayer. Thou canſt not but ſee great need of praying, nor maiſt thou deny great hope of ſpeed in caſe thou wilt buckle to the worke. Now if thou be a man (not a picture and a ſhadow) doe not trifle and tattle as ſhifters doe, O that wee might haue publike faſts, publike meetings, publike reformations, &c. but get thee into thy cloſet, and begin thine owne reformation as ſoone as thou wilt, pray and faſt as long as thou wilt, ſo long as thou ſayleſt by Gods Compaſſe and Rule, thou mayſt paſſe as quietly as *Iſrael* ſometimes did without the laſh of any tongue.

(***)

*F I N I S.*

# To the Printer.

SIR;

*I haue (at your request) corrected some faults, and added some few lynes in this Coppie, what I shall be able to doe in the rest I cannot yet say, in regard of my present occasions, onely this I see, that it fares with me as it doth with other fathers, many times the childe least respected proues most vsefull to others, most comfortable to the parents, when as the rest (about whom more businesse is made) take not so well; tis so with me, this poore contemptible birth and Sermon hath brought me in more thankes than twentie others, vpon whom (I am sure) more paines were bestowed in the forming of them, had they sped well vnder the Midwifes hands. But this is ordinary with God, to doe most by weakest and vnlikeliest meanes. To him I leaue both you, and this of yours.*

R. H.